

CHILD MEDIUMS

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ONE SHILLING

CHILD MEDIUMS

*Being an exposure of an evil
which is working the ruin of
the bodies and souls of our
children, by Irene Hernaman
with an Introduction by
Gilbert K. Chesterton.*

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INTRODUCTION

It seems to me that the author of this pamphlet is entirely justified, from any controversial standpoint, in making a protest, or appealing, as it were, for an intellectual interim injunction against the instruction of young children in practical Spiritualism. It is not necessary to rely merely on what some of us might have to say against the ultimate and often unconscious basis of Spiritualism. It is quite enough to rely on what the Spiritualists themselves say about it. It is only necessary to study the Spiritualist answers to Spiritualist difficulties, or the Spiritualist refutation of Spiritualist scandals, to find a complete confession of the hideous incongruity of such notions in the Sunday School. For instance, I do not myself believe that all psychic phenomena are mere frauds; but it is admitted that some of them are frauds. The interesting point

appears when the teachers of the new religion proceed to explain why they are frauds. They give an explanation which is quite tenable and may be quite true; but anyhow it is to this effect; that the agony of wrestling in spirit to obtain the oracle is so awful, that even the genuine medium would always rather take the short cut of trickery instead of the long martyrdom of truth. If I were here advancing merely our own case in the controversy, I might be inclined to say to the teachers of the new religion, "Let us agree that your explanation is true; and now what sort of a religion is it that tortures people till they cheat and lie?" But surely no sane man will maintain that children should be tortured and given the chance to cheat and lie. Even if we accept such agony as a sort of asceticism which is part of the experience of the mystic in his maturity, surely it will not appeal as tolerable to any rational

person of any controversial convictions to bring such a nightmare into the nursery. If a new religion were to propose that children should gash themselves with knives like the prophets of Baal, or hang themselves on hooks like the fakirs of Asia, it would raise a question considerably beyond the abstract question of asceticism; and considerably beyond the historical question of the merits of Semitic mythology or of eastern enthusiasm. Yet there is here in question an agony of spirit exactly corresponding to an agony of the flesh. Let it be noted that it is not we who say it is an agony, it is the Spiritualists themselves defending Spiritualism itself. What control or modification is involved in their experience I do not know; but it is even more to the point that *they* do not know. Even by their own admission, we might say by their own boast, they are adventuring into new worlds and otherwise groping

in the dark. Even by their own admission those new worlds must contain potential tyrannies and tortures, and that darkness must be full of danger and pain. That is their own explanation of how mediums are occasionally led into fraud. I leave it to any person of commonsense to say whether he wants babies led into fraud in that gentle fashion.

Or take another Spiritualistic apologia; also in itself quite possible and plausible. When it is objected that psychical communications are frequently drivel and sometimes degraded drivel, that they can be at the best buffoonery and at the worst obscenity, the Spiritualists generally offer a defence which in itself is defensible enough. They say that the dead may still be "earth-bound" and that those who are most earthbound may be naturally nearest to the earth. It is quite arguable that the souls of all the blackguards out of night-clubs and

gambling hells may be hanging round the earth like a flock of vultures. The question is whether we particularly wish to introduce our little girls and boys to all the blackguards out of night-clubs and gambling-hells. The question is whether we want them to seek the spiritual company which is the nearest and which is also the worst. Let it be noted again that it is not we who say that it is the nearest and therefore the worst; it is the Spiritualists themselves defending Spiritualism itself. It is their own explanation of why Spiritualistic communications are sometimes imbecile or indecent. Even by their own admission, there is at least a chance of children meeting, on the spiritual plane, the very last people we should want them to meet on the lower plane of our mean and mortal estate. Here again the moral is perfectly simple in the case of children, whatever we may happen to think in the

general case of Spiritualists. Whatever else Spiritualism is, it is a leap in the dark; it is admittedly an adventure against a world of experience which must be for most people new and abnormal. It is admitted, or even boasted, that we know little of the laws of that country, and that they often seem to us capricious and cruel. To encourage children in using such powers is exactly like selecting children to be sent to discover the North Pole or the tropical sources of the Nile.

So much could be accepted by any man of any views, by any man who was detached about Spiritualism, by any man who was attracted to Spiritualism, or even by any man who was a Spiritualist. But even if we are to start with an agnostic impartiality or a tolerance of all essays towards truth, it is all the more irrational to ignore the view which believes that the truth about Spiritualism is a more or less unconscious diabolism. If it is

reasonable to believe in spirits, it cannot be intrinsically unreasonable to believe in evil spirits. To refuse to entertain even the hypothesis that psychic phenomena are mostly due to evil spirits is simply to shut our eyes to one possible explanation of the whole business; and an explanation that does really explain. It explains the very things which the Spiritualists themselves have already to set about explaining; the things of which I have already spoken; the unnatural torment, the overpowering temptation to fraud, the outbursts of expression which are not only futile but foul. There is no need and no space here to demonstrate this as a conclusion; but surely it will be enough for anybody who cares about children that it is even a possibility. Nobody wants to think of a Spiritualist Sunday School, if a Spiritualist's Sunday can be translated as a Witches' Sabbath.

G. K. Chesterton.

CHILD MEDIUMS

Spiritualist activities in British Schools

The Spiritualist Societies throughout Great Britain are now making an organized effort to train English children from the ages of ten to eighteen to become mediums. There are at the present time 13,340 child members of the "Lyceum" Union or Spiritualist Sunday Schools, these Lyceums showing an increase of 3,000 members between April 1921 and April 1922. The Lyceums are divided up into 214 or more centres, grouped into branches for South, Midland and Northern England, and one for South Scotland. The large manufacturing cities, Manchester, Leeds, Bradford, Birmingham, Bolton, Sheffield, Halifax, Hyde, Liverpool, Preston, Bristol, Wakefield—all have their centres, sometimes two or three in the same town. The London area is but poorly

represented by half-a-dozen centres, but Spiritualist agitators are doing their best to emulate the enthusiasm of the northern schools. In Sussex an intensive Spiritualist propaganda is in progress: every town has its correspondent who forwards regular reports to headquarters at Brighton. Brighton has two Spiritualist Sunday Schools, with an average attendance of fifty scholars each. And seeing that rooms for Spiritualist meetings have been found at Worthing, Eastbourne, Hastings, St. Leonards, and elsewhere, the opening of fresh Lyceum centres may be expected very shortly. Bournemouth and the neighbourhood are extremely active.

The Lyceum movement owes its inception to the United States. The founder, Andrew Jackson Davis, was born in Orange County, New York. His education was of a most rudimentary character, and at the age of twelve

he was already helping his father in the grocery store. - In 1843, when Andrew was fifteen, a series of lectures on animal magnetism which he attended, aroused his interest in occult investigations. It was discovered that the boy had wonderful clairvoyant gifts. A few months later he joined forces with a quack doctor and was successful in his treatment of hysterical patients. In August, 1845, when under the magnetism of a certain Dr. Lyons, Davis delivered a series of wonderful lectures which were subsequently taken down and brought out in book form. He was henceforward recognised as a seer, and a long list of his works, purporting to contain supernatural revelations, may be seen in the catalogue of the British Museum.

January 25, 1863, saw the opening of the first Lyceum in Dodsworth Hall, New York, by Mr. Davis. In flowing language he described his visions of the

“Summerland,” where earthly children were to be trained until fit to hold converse with their spirit brothers and sisters. The first Lyceum in England was opened at Nottingham in 1866; but the movement led a languishing existence until 1882, when it began to progress, and by 1889 the Lyceum Union could boast of having its own Manual and its monthly magazine.

What is the aim of Lyceum schools? It is to *create mediums*. The children are taught that the spirits of their separated brothers and sisters and friends are yearning to hold converse with them. Nor is its influence confined to the hour on Sunday afternoon; for the scholars are encouraged to try experiments at home, in thought-reading and psychometrising letters, with a view to establishing “happy home circles,” for “a medium can be found in almost every

home.”* Can a more subtle scheme for undermining the peace of the home be imagined?

What is a medium? “A medium,” to quote Dr. Vanstone, a leading authority, “is a person through whose organism the spirit-people can hold converse with those on earth.” And the essential quality of a successful medium is sensitiveness to outside impressions. Hence the stress laid upon the training of the mental perceptions in the Lyceum schools.

There are three Hand-books brought out by the Lyceum Union; these, together with readings from the Lyceum Manual provide a complete educational scheme for the training of the young spiritualist from the age of ten years up to eighteen, and an elementary course is about to be prepared for little ones.

* Educational Handbook, No. 2, p.13.

No. 1, for children between ten and twelve, gives a brief account of the founders of Spiritualism, and a chapter on "Children in Spirit Life" by Alfred Ritson, adviser of the Lyceum Union. This article, as the title denotes, gives a graphic description of the life and occupations of the children in the "Summerland"; and announces that these spirits, when they have learned the lessons of the other world, are permitted to visit their bereaved parents.

No. 2, for children over twelve, explains the seven root principles of Spiritualism:—1. The Fatherhood of God. 2. The Brotherhood of man. 3. The Immortality of the soul. 4. Spirit communion: "our especial principle and practice".* 5. Personal responsibility. 6. Compensation and Retribution. 7. Eternal Progression. Then follows a "Comparison of Spiritualism with

* Educational Handbook, No. 2.

Christianity," to the detriment of the latter. The child of fourteen is next instructed in "Phases of Mediumship," and learns the meaning of the terms "trance", "clairaudience", and "clairvoyance"—he is taught that "the influence of spirits acts like an uncontrollable mental stimulation, which pervades the most impressionable faculties and thus *exalts* them above their ordinary capacities and actions." In the "trance" state, the medium loses consciousness "in order that the control may fully use the psychic nature of the medium. It may even be necessary to "take possession."*

This truly appalling teaching is to be impressed on the brain of a child of fourteen or over, the most impressionable age. The words of the Lyceum Manual go still further; in reply to the question: "Are all Spirit messages to be relied on?" the Lyceumist is told "No; we must test,

* Educational Handbook, No. 2. p. 11

prove, and try them in order to ascertain the truth"—but we are not told how the boy or girl of fourteen or fifteen is to test the reliability of the spirit visitant. Further, so that these vital lessons may be impressed on his mind, he is called upon both to answer questions on the articles on "Mediumship" and "Comparison of Spiritualism with Christianity" and also to write a summary of the teaching, given in the Manual on "Mediumship" and "Spiritual Gifts."* There are also Musical Readings, adapted to the mentality of the different grades. Most of these songs are of a vague, sentimental, humanitarian character. There is a frequent mention of the Angels, but these are not the Guardian Angels of the Christian revelation, they are the spirits of our departed relatives, whose one desire, apparently, is to quit the joys of

* See Education Scheme Pamphlet.

the heavenly sphere and return to earth.

One of these verses begins:

Spirit friends are at the threshold,
Waiting for the opening door ;
Seeking for a recognition
Of the loved ones gone before.

The conductor further explains the lesson, and adds: "Let us open wide our hearts unto them. . . . *Let us offer our physical bodies as instruments through which they can make their loving presence and message known.*"

Another song would be ludicrous if it were not so significant:

Rap, rap, rap! Rap, rap, rap! Rap, rap, rap!
Daintiest fingers most rare
Wake the most delicate sound,
Rapping on table or chair.
Loved ones of earth gather round,
Making us know that our loved ones have come,
Come back to our hearts and their dear earthly home.

The third Handbook is compiled for students of eighteen years, it contains an account of some different aspects of mediumship, a chapter on the relation be-

tween Spiritualism, Science, and Religion, and a fuller explanation of Spiritualist teaching, with a plausible refutation of the current objections to it.

A letter in the April number of the *Lyceum Banner* shows the dangerous manner in which a child's brain can become obsessed by this continual emphasis on spirit manifestations.

Little Lucy, aged eleven, relates how Aunt Lucy came one night to fetch her for a visit to "Summerland," in fulfilment of a promise made by the aunt before her death. They went through a wood, full of beautiful flowers; and presently were met by an aunt and uncle, and they all played together. A fortnight later Aunt Lucy came again for her little namesake, and once more she wandered through lovely country, past valleys and waterfalls, avoiding certain dark paths which her aunt said must be shunned.

Now these are fancies which any highly imaginative child might easily have, though she would hardly imagine the scene twice over ; and her parents, if they were wise, would certainly investigate into her reading, or inquire if she had seen or heard anything to over-excite her, and do their best to check the the evil. But little Lucy is commended for her experiences, and told that “we hope she will pay yet other visits (and send us accounts of them).”

Even supposing it were a healthy thing for a child to embark on such activities, is there any assurance that it will be the spirits of departed relatives and friends who will respond to the call of the child? We are told that there are many “undeveloped entities on the warpath,” and the medium “is to beware of flatterers, and decline to submit to those who promise great things if you will obey them.” In fact, he must expect

to be "annoyed by undesirable influences."* What assurance have we that the boy or girl psychic will have sufficient moral force to resist these influences?

A great deal of attention is paid to physical culture, for the promoters hope thereby to build up strong, healthy mediums. One chapter in the first Handbook is given up to a detailed explanation of the right development of the human body. The Lyceum meetings are carefully planned so that mind and body in turn may be exercised, and neither wearied. The writer attended one of these Lyceum Sunday schools in a south-coast town. There were between twenty and thirty children present, though it was stated that the average attendance reached fifty: a similar school met that same evening in another locality in the same town. The scholars varied in age from the little baby of eighteen

* *Thoughts on Mediumship, and useful hints to Beginners*, by E.W. Wallis, pp. 3 and 13.

months, to bright intelligent boys and girls of thirteen or fourteen, and one or two intense-faced older girls.

The hall was adorned with the banners of the different groups, worked with flowers and hung with coloured ribbons, together with a large picture of "Jesus the Psychic," with the long face and curious eyes which, once seen, can never be forgotten. This representation is not without its significance. Spiritualists teach that Our Lord had mediumistic gifts and chose as His apostles those who were similarly endowed. His appearances after the Resurrection are to them "a series of materializations, on the same plane as the spirit manifestations at a séance."* To the de-Christianized brain of the twentieth century nothing is holy, even the Person of the Son of God. The Lyceum meeting opened with the Lord's Prayer, said

* *Fortnightly Review: Some Aspects of the Higher Spiritualism* by Viscountess Grey of Fallodon, pp. 596-7.

standing, followed by a hymn, "Dear Summerland," and an address. The preacher on this occasion was an ex-Baptist minister, who informed his hearers that they were extremely lucky to be there, because at that very moment many little boys and girls at other schools were being taught, that, unless they submitted to a certain rite (baptism), when they died they would be cast into hell-fire.

"Do you believe this, children?"

"No!"

"Of course not."

After this travesty of the truth, he proceeded to explain to them that God is exactly what we make Him. To the Jews He was Jehovah, the angry God. We think of Him as the good, kind God. This notion of God as a Being coloured by the temperament of His creatures is a subtle solvent destroying the very first

* Spiritualists do not believe in baptism. They have what is termed a naming service, when a spirit name is given to the baby.

element of all religion. The Creator becomes an emanation of the creature—a paradox that an intelligent Buddhist, Moslem, or Hindu would meet with the scorn it deserves. It is exactly the apparently clever rationalism that would capture the immature mind of a child, and corrode every vestige of faith.

Then another hymn was sung, after which the hall was rapidly cleared and, drill began, to a stirring march played on the piano. And extremely well the children marched, turning and re-forming, all but the baby performing their calisthenics with much energy and determination. Then the chairs were replaced and each child made a short recitation. The younger members showed a healthy preference for nursery rhymes, but their elders gained marked approval from the conductor for mawkish verses on the "Sweet Summerland" and "Spirit Friends." These recitations

form an important part of the Lyceum curriculum: the children are left entire freedom in their choice, and the wise conductor is thus able, in course of time, to gauge the talent and sympathies of each scholar.

As can be seen, the Lyceum meeting is cleverly arranged to captivate the attention and interest of the most volatile child: it is far more entertaining to sing a hymn, then do some drill, and afterwards make a recitation and have the excitement of wondering what your neighbour will recite, than to sit motionless in a church and be catechised! The Lyceum directors have yet another motive for improving the physique of their children. The object and aim of the Lyceum, as has been already shown, is to create mediums. The children are taught that the first desire of the spirit that has "passed over" is to return to the earth and tell his friends that he is not

dead. But the exercise of mediumistic gifts is a severe physical and mental strain. Not infrequently notice of the serious illness of some unfortunate medium, in spite of efforts to suppress the news, is made known. Now every time that a medium gives way under the strain, discredit is thrown upon Spiritualist practices; therefore the earnest effort of the Spiritualist body is to prevent these accidents. The rising generation are to be so mentally and physically fit, that the risk of breakdown will be almost, if not completely, eliminated.

It cannot be too emphatically asserted that the aim of Spiritualism and of the Lyceum movement is the development of psychic gifts. A little pamphlet, "Thoughts on Mediumship: Useful hints for beginners," which is the reprint of an Address given at the Third Annual Conference of the Spiritualist National Union, plainly states that "*without*

mediumship there can be no Spiritualism." This disposes of the contention of the Meditation group of Spiritualists, that it is possible to be a Spiritualist and not seek for spirit communications.

What is the relation, if any, between the teaching of the Lyceum Union and the truths of Christianity? Christian Spiritualists would have us believe that it is possible to be both a Christian and a Spiritualist. A careful perusal of the Manual and Handbooks fails to discover any confirmation of this belief; on the contrary, there is abundant testimony that Spiritualist and Christian conceptions of the Universe are diametrically opposed. Spiritualists believe in the existence of God—here they join hands with the Christian; but Jesus Christ, the second Person of the Holy Trinity, is to them only a great world teacher.

The Lyceum Manual, in its "Calendar of Saints," states the names of some of

these saints to be: Buddha, Zoroaster, Jesus, and Mohammed; and in reply to the question as to why they were canonized by their respective followers, we are told: "For uplifting the religious consciousness of their age." The Calendar goes on to enumerate saints of philosophy—Socrates, Plato, Aristotle, saints of poetry and art, and saints of science—Darwin and Wallace. Thus it may be seen that Jesus, Mohammed, and Buddha are all on a level as moral teachers; they in the religious sphere are to be compared to Homer, Sappho, Titian and Beethoven in the artistic sphere. An article in *Light*, October 7th, discusses the question of "Christ, whose Son is He?" The writer, while stating that he does not deny the Divinity of Christ, will not explain what he means by Divinity, saying: "I entirely refuse to be drawn into theological discussion," adding "The difference between the

man who thinks Christ to be God as we understand the word, or a Spirit as high above us as we are above the animals, though presented in a human form, or as a man filled with the power and insight of the Spirit of God, seems to me a *theoretical difference* arising from each man's powers of understanding." * The belief that Christ is the Second Person of the Holy Trinity, and one with the Father, is to the Christian, of course, a fundamental tenet of his faith, and not a mere "theoretical difference."

The Lyceum student is taught that man has no need of a Redeemer, each being responsible for his own spiritual progress: "no outside influence can interfere." "The essential teaching of the Bible, and therefore of Christianity, is that man was created perfect on earth; fell; and is redeemed by faith in the death of Christ. Further exposition is

* Italics ours. *Ed.*

needless. Spiritualism repudiates each link of that chain. If there be any truths underlying the stories connected with Christian teachings, Spiritualism can explain these truths better without the Christian 'metaphors'."* In the Lyceum Manual the scholar is taught to scoff at the idea of Heaven and Hell. "It (Spiritualism) demolishes the absurd and materialistic conception of the theological heaven and hell: making each a state of happiness or misery dependent on the good or evil within the soul itself." It is not necessary to quote further to prove the anti-Christian nature of modern Spiritualism.

Since the truths of Christianity are repudiated by the Spiritualist, it is allowable to ask whence he obtains this new revelation, which claims to shed fresh light on the moral conduct of the race. The spirit messengers are they who have

* Educational Handbook, No. 2. p. 7

brought this wonderful message to mankind. They must be listened to and trusted, in spite of the fact that it requires a keen spiritual and mental perception on the part of the enquirer to test which of these spirit messengers are reliable and trustworthy. Surely such a precarious source of information can hardly be termed "corroborative testimony." Spiritualism, the Lyceum Manual tells us, "lays down no creed, asks no symbol, reverences no time or place exclusively." What then is there for the child to take hold of?

The student is further told that the second step in the ladder of Progress is "a willingness to receive the truth without saying from what source, or in what manner, or by whom it shall be given us." And again: "He has the right to unbounded enquiry, and to form his own opinions thereon. He has the right to

obey the behests of his own conscience”*

There is no moral teacher, from the days of Plato down to the present time, who would not be horrified at the idea that the child should be the arbiter of his own conduct. The Greek philosophers taught that the ordinary child is capable only of conceiving of virtue and vice in the terms of pleasure and pain: reason and fixed principles come later. They also add, with their sad experience of the pagan world, that there is no free mind anywhere. Yet here we have the so-called enlightened twentieth-century teachers affirming that the child has the right to exercise his own free choice in his search for a moral code.

Such teaching breeds hooliganism, moral licence, and spiritual anarchy. As a child, the Lyceum student can question his father's commands if they do not happen to agree with “the behests of his

* The Lyceum Manual, pp. 142, 143, 149.

own conscience," an injunction which a modern young person will have little difficulty in obeying. Here is an easy method of disposing of parental authority! When he goes out into the world, what guarantee is there that he will be a law-abiding citizen? On the contrary, one of the so-called "Spiritual commandments" lays down the injunction that "Thou shalt be obedient to the laws of the land in which thou dost reside, in *all things which do not conflict with thy highest sense of right.*" Here is a big loop-hole for the social agitator of every description, from the conscientious objector to the Bolshevik and anarchist. And in moments of doubt and perplexity, to whom is he to turn? The answer is: to his spirit guides. But what proof is there of the reliability of these spirit manifestations? Nay, rather, the Spiritualist writers themselves, insist over and over again, on the importance of testing

the spirits because warring undeveloped entities strive to interfere.

At the most impressionable age, when the child is on the eve of leaving school, his imagination is fired by tales of the beautiful Summerland beyond the veil, and his ambition is stimulated by the hope of becoming himself a medium, or at any rate assisting at a séance. Can a more subtle scheme be imagined for undermining the mental, moral, and physical stamina of the rising generation on whom rests the future of the human race?

The grave dangers which beset the seeker after truth in Spiritist circles are well known. Such investigations should be in the hands of a few accredited persons—if permissible at all, which is open to doubt.

A striking confirmation of the evil nature of many of these manifestations has recently come to hand. The authen-

ticity of the record is vouched for by the Secretary of the E. C. U. 31 Russell Sq. London W. C. The subject lost her only son in February 1919; she was inconsolable, when a friend also suffering under bereavement suggested to her that she should consult a Spiritualist. The result of the interview was that she came away, to quote her own words, "a confirmed believer in Spiritualism by what she told me. I went to all the Mediums I could hear of. At public séances my son was said to be standing near me, and family incidents, known only to me, were told me. I tried automatic writing, and I had writings from my mother and friends who had died. Every Wednesday I had a séance in my own house and invited my son's friends: his favourite songs were played, religious messages came through and passages from Scripture. . . I became a Medium and tried to convert everyone to Spiritualism. The last séance was on

my boy's birthday, five months later. Then suddenly my son himself spoke to me; I was awake, not dreaming. I could not see him, but I heard his voice, and he said: 'Mother, stop! only evil spirits come in this way. I have been allowed to warn you, and when I have done what I have to do, I am to go back. Warn others. God is Love. When you are troubled by evil spirits, you are to pray this prayer: O God, save me from evil spirits, for Christ's sake!' "

"For eight months my son had been impersonated by an evil spirit. I now would not allow the spirits to use my hands (for automatic writing), but their voices would never leave me. Blasphemies and obscene words tormented me. One night I suddenly felt an icy chill creeping over my body, the bedclothes fluttered as in a high wind, and a voice said: 'I am the spirit of an evil man.' For two and a half years I have been fighting

the control of this evil spirit: voices pray in mockery while I am praying, hymns are sung after I have finished singing."

Here we have a terrible picture, both of how the malignant spirits can impersonate the spirits of departed friends and relatives, and of their vengeance when thwarted. It is not difficult to conceive the horror of mind of a child being exposed to such attacks.

How is this Spiritualist propaganda for the capture of our children to be combatted? There must be a counter-attack in *every* town and village where even the smallest Lyceum exists. The Spiritualist bodies do not despise the most insignificant beginnings, they are unwearingly vigilant for any opening. Let the ministers of religion, social workers, and district nurses keep their eyes open. Public bodies, municipal councils, district councils and schools of music should ascertain whether their

premises are in use on Sundays, and if so, by whom. If, as is the case in some towns, the Lyceum Union holds meetings in one of their rooms, the permission must be immediately withdrawn.

Popular lectures on the real meaning of the Lyceum movement should be held in all the industrial centres, and the parents of the children should be urged to attend. If once the father can grasp the fact that his own parental authority is being undermined, that his child is being encouraged to talk with spirits, he will withdraw him from the Lyceum Sunday School. The child of Spiritualist parents presents a more difficult problem. Here direct attack is useless.

We should be aware of the danger in our midst: it should no longer be possible for people to regard the Spiritualist movement as only a piece of sentimental quackery: the detection of fraud, now and again, is no indication that the whole

body is fraudulent. The evil is worse than fraud. Deliberately thus to train the will to become passive is to invite possession by evil spirits.

The movement, a growing menace to Christianity, is an anti-social and disintegrating force. It is necessary that Christians should fight this evil; the children of the Lyceum may yet be saved for the Children of Light.